1:Opler E-5 (1931-1937)1941
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Women, as well as men, claim to control this power: 832 791

T.'s wife has this ceremony. Once when she was full of tiswin she promised to show me what she knew about it. She sang one of the butterfly songs for me. I couldn't get on to it, for I heard it only once. In the morning when she was sober she changed her mind and wouldn't show me any more. In these ceremonies the caterpillar and rope are used with the butterfly. If the butterfly is put in your bed during such a ceremony, you're a "goner"; you are "charmed." [825]

Another ramification of love power is its relation to deer ceremonies: 832 [825]

The man who knows the ceremony of the deer is good at love medicine, they say. He gets any young girl. He will always be poor though. He never has anything but his loincloth, but the girl loves him just the same. [791] [735]

If a person is under the influence of the love ceremony and eats meat from a deer's head, it will cause his own head to swell up. [262]

The main outlines of the love ceremony are now clear. The desired one, lured by flageolet music, is to become as aimless and irresponsible as the butterfly and is to be enmeshed in a net of "ropes" of the sun (sunbeams, sometimes symbolized by pieces of cord). Contact with the person to be influenced is important. Water may be playfully splashed upon him; a beam of light may be directed toward him from some shiny object (another form of the sun motif); a sticky leaf may be flicked at him; a butterfly or a caterpillar may be dropped in his bed; a piece of his clothing or a strand of his hair may be secured. 832 82

The emphasis of the ceremony is upon disarming any contrary will and securing fast the one desired. This explains the seeming intrusion of deer power. The deer ceremony has broadly similar objectives—to induce the animal to be tractable and to hold it in a place from which it may easily be taken. By substituting an object of affection for the game animal, the deer ceremony becomes quite as effective for another purpose. But here a choice must be made. One who decides to use his deer ceremony for love rather than for sustenance will remain poor in material things. 832 825 182 [735]

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OWNERSHIP OF GOODS, TRADE, AND GIFT-GIVING

Not all individuals display an equal willingness to engage in every task that has been described. Shiftless persons have to be exhorted to better efforts by their spouses, relatives, and friends. Concerning a man whose laziness is proverbial, an informant remarked: "I heard his wife begging him to get out and work. She said, 'We're hungry. We haven't anything to eat.' I never was lazy like that man."

The strong group loyalty of kin, and the feeling that food should not be withheld from the hungry, save the family of the unproductive individual from acute suffering. "They just live poorer, that's all." And, since both the man and the woman work, remissness on the part of one is often compensated for by the redoubled efforts of the other. Here it is that the relatives of the partner who is being imposed upon step in to prevent his abuse. The kin of a woman whose husband is economically worthless to them are likely to bring pressure upon her ending either in more significant contributions from the man or in a divorce. If the fault lies with the woman, the husband's relatives remind him of the more satisfactory way in which he lived before his marriage, and he feels that he has grounds for divorce.

Ordinarily, however, ridicule is enough to force the unenterprising into moderate conformity:

> If there is a lazy man who doesn't work but lives off the others instead, they give things to him all right, but at the same time they talk to him, telling him that he's able-bodied and has a family and should help himself and hunt and take care of himself. They scold him and shame him and try to make him change. A man like that usually changes; there are lots of them. Many of them don't even go to war, but prefer to stay at home with the women. Some make excuses and act sick and do things like that so they won't have to work.

The products of an individual's industry, skill, and daring are, in theory at least, his own. The dwelling and the domestic articles she has made belong to the woman. How she disposes of baskets, water jars, and parfleches is strictly her business, and her actions are seldom disputed by her husband. The only limitation on her rights is that her own household be reasonably well equipped. Likewise, those things which a man makes or obtains